

est₅ la thy xaind? the prayer of thiie
 adorer, who •
 offers the oblation to thee? the harmless,
 the bene-
 volent,

'14* Thou, AGNi₃ desirest (that the
 worshipper-
 may acquire) that excellent wealth
 which is requi-
 site for the many-commended priest:
 thou art
 called the well-intentioned, protector of
 the wor-
 shipper, who ever needs protection. Thou?
 who art
 all-wise, instructest the disciple, and
 (definest) tha
 points of the horizon/

15. AGNI^ thon defendest the rnan
 who. giYes
 presents (to the priests), on every side,
 like.well-
 stitched armour.^b The man who keeps
 choice
 yiands in his dwelling, and, with 'them,
 entertains
 (his guests), performs the sacrifice of life,⁰
 and is the
 likeness of heaven.

^a This is said to allude to a legend in winch the
 gods/intend-
 ing to offer a sacrifice, were at a loss to determine
 the cardinal:
 points, until the perplexity was removed hy
 Agni^z ascertaining
 the south.

^b *Varma* * *syitam*, sewn armour. The *kavacha*
 was, perhaps,
 a quilted jacket, such as is still sometimes worn:
 the Scholiast
 says, formed with needles, without leaving a
 fissure.

^c The expression is rather ambiguous,—; *jwaydjam*
y'tyate, sacri-
 fices a life-sacrifice. Bosen renders it

wvawhostitwi mactat;
 hut, in this place, it seems, rather, to denote an
 offering (food and;
 hospitality) to a living' being, the *nriyqgna*,
 worship of man, ofv
Manu. The expression, however, is not
 incompatible with .the
 practice of killing a cow for the food of a guest,
 thence denomi-
 nated, as M. Langlois remarks, *goghm*, a cow-
 slayer. The Scho-
 liast sanctions either, sense, explaining the phrase
either jwayof&na~.
yajnam; a sacrifice with sacrifice of life, *QT*
jimnuJ^ddydmf